Volume LXII CHICAGO, DECEMBER 3, 1908 Number 14

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

FIVE-AND-TWENTY YEARS.

(Anniversary of Ordination.)

O far away which yet is dear and nigh!
O five-and-twenty years of shock and stress!
Nor wholly storm: at times a fond caress
Has breathed around me from the fragrant sky.
It has been mine to see the world go by
With stony gaze, upgathering its dress;
Yet naught regretful have I to confess,
And gaze I at the world with quiet eye.

Nor would I magnify the power for harm
Which opposition has for any soul;
Each self stands potent for its own high good!
Full oft fierce airy blasts may strive to charm
The eager bird from its ambitious goal,
Yet by its calm persistence are withstood.

JAMES H. WEST.

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UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

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By BISHOP SAMUEL FALLOWS

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OR, RELIGIOUS THERAPEUTICS AND RIGHT LIVING

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LXII THURSDAY DECEMBER 3, 1908 NUMBER 14

The *New York Times* contains a special message from across the sea concerning the remarkable spiritual "Retreat" for workingmen which was opened near Brussels some sixteen years ago. Other "Retreats" have sprung up in several large cities in Belgium, the result being, according to the despatch, "An improvement in the material conditions of the working classes in Belgium." They seem to be a species of club houses where employer and employe meet on equal footing. The houses seem to be limited in their capacity to about forty men, and upward of ten thousand workmen have found homes in such houses. Let the would-be progressive American investigate. Perhaps here is a leading worthy of following on the part of the more progressive Belgium.

UNITY goes to press while the streets of Chicago are a little more crowded than usual by the presence of two great stock shows,—the Fat Stock show at the Stock Yards, and the Dairy show at the Coliseum. The aristocrat of the slaughter house in the one place is the center of the fashion; the gathering takes on in part the nature of a social function. Here the millionaires, porcine, bovine, equine and human, are assembled in impressive array. At the latter, the foster-mothers of babes, the ladies of the pasture and queens of the barn yard attract a humbler but more important constituency. The milk, butter and cheese industries of America may well be regarded as representing the finer elements in diet, the humaner elements in commerce, and the more intelligent elements in the industrial world. UNITY welcomes the cow to Chicago and salutes her guardian as the missionary of the gospel of the farm, which never needed to be preached more than now.

Kansas City is perhaps nearest akin to the metropolis of the lakes; it is a smaller Chicago, representing as it does the chief city of the two states,—Kansas and Missouri. Its material growth is so phenomenal that it has won the title of the "Smaller Chicago." Kansas City has had its share of the "wild and woolly" reputation, and doubtless it has deserved it. But let Chicago, even Boston, look well to its laurels lest Kansas City should lead on humanitarian lines. The Senior Editor of UNITY spent last Saturday and Sunday in this city and was permitted to touch elbows with the workers and to feel and to see something of the work on these higher lines. He lunched at the Franklin Institute, an embryo Hull House of Kansas City. He dined with the Women's Dining Club of Kansas City, an organization of busy women, sixty or more, every one of whom is doing something, women preachers, doctors, lawyers, teachers, trades women, and those allied to them. These women meet around the table once a month to talk about real things, to devise means for more and more efficient co-operation on high lines. This was their Thanksgiving dinner and men were invited. Judges and artists, journalists and physicians in trousers found themselves the guests of those who demanded of them their best, and not their silliest. The man from Chicago spoke of the "Larger Home," the international fraternities. On Sunday afternoon in the downtown Methodist church there was a meeting of the Juvenile Protective Association which, notwithstanding the downpour of rain, was large and representative. Judge McCune of the Juvenile Court presided, and the man from Chicago, who was to talk on "The Cry of the Children," found himself bringing his little basket of coals to Newcastle as he heard the inspiring details of the work being done for the children on many lines. Kansas City has its Boys' Hotel and its Girls' Hotel; its Boys' Clubs, that are the object of city solicitation. A Kansas City judge is permitted to commit a child direct to a home in or out of the city and to pay for such boarding at the same rates that are allowed for the "Institutions" that receive such commitments,—a step in advance of Chicago, where the Juvenile Judge is permitted to commit a child to Feehanville, if of Catholic parentage, and to the Glenwood School if of Protestant parentage, or some other available institution, and the board bill of the same is provided for by the municipality or the state; but he is not permitted to send a normal child to the more normal home for the same pay. A much-needed link! There is need of more legislation in this direction. In the morning of the Sunday the Senior Editor occupied the pulpit of Rev. Mary E. Andrews, the woman preacher who is at the center of much of the better life of this seething city. She is the president and one of the projectors of the Women's Dining Club; she helped organize and is still one of the chief managers of the largest University Extension centers in the country. For several years the normal attendance has yielded an audience of from a thousand to twelve hundred; she has classes in Browning and Emerson and a week-day class in Religion that follows the seven-year course pursued at the Tower Hill Summer School, at which she has been a regular attendant for the last six years. In these and in many other ways Miss Andrews demonstrates what potency there is in a man or woman who gives himself or herself unstintedly to the larger ministry of religion, identifying

parish interests with those of the community to which it belongs. But in such ministry time and diligence are indispensable elements. It is because Miss Andrews has stayed by her job for seven hard-working years that results begin to show. But this seven years' work constitutes a mere prelude to the bigger work that awaits her and her associates during the next seven years, and the fourteen years will demand that they be multiplied by two before the present pastor of the Universalist Church of Kansas City will have reached her maximum strength and the church its fullest evolution and development. Let other young ministers take heart and other young cities take example.

The Berea Disappointment Again

We are very glad to make room in another column for the communication from Dr. Barton, one of the trustees of Berea College. The words in question were not spoken or written thoughtlessly or on the spur of the moment; they were the result of much reflection, mature deliberation and frank consultation, the writer having gone over the matter with both Dr. Barton and President Frost.

The honorable intention of the trustees is not questioned; neither can the future usefulness of Berea College as a white man's educational institution be questioned. If the highest end which that institution can serve, under existing circumstances, is to carry the privileges of academic training to the largest number of individuals, there can be no doubt but that the trustees have chosen the more desirable horn of the perplexing dilemma. We are not unmindful either that in the beginning of Berea College the white youths of the mountain people were the first recipients and the chief objects of that bounty; but the fact remains that the heroic founders were inspired champions of liberty, haters of slavery, and their interest in education was grounded in their belief that it would make for progress and liberty. And, as an earnest of this faith, when the colored race dared apply, the doors of Berea College were thrown open and the *co-education of races* became the most significant and inspiring factor in the life of the college, so that Berea became conspicuous as the only institution south of the Ohio river that recognized no color line in mathematics, geography, physics or metaphysics. And this was the fact that was caught in the reactionary wave and brought about what Mr. Barton well calls "the wicked law." The passage of this law and the subsequent endorsement of it by the Supreme Court, though not without a most significant minority judgment, brought the question of co-education of races, not the education of white or black or both, to the forefront. It gave an opportunity to Berea College to obey the law by standing by the more unfortunate, the less befriended, rather than by the more numerous patrons of the college. There are crises in human progress when the cause of the minority is more powerful than that of the majority, and the Senior Editor of UNITY accepts the words of the preacher in the sermon referred to as regards a "lost leadership" on the part of Berea College.

The mountain man, to whom Berea has ministered so effectively, is fast losing his isolation. That social *cul de sac,* formed by mountain ranges and the barriers of slavery, is being opened up. Railroads, post-lines, trolley lines, manufactories and schools are surely piercing that interesting territory; the "by-paths" are soon to become "main traveled roads." The mountain boys and girls are finding their way into other schools; Berea College will be one of many institutions to minister to their need, some better, some worse. It need not hope permanently to maintain a leadership on these lines, but the task of ameliorating race prejudice, of obliterating the old traditional and cruel antagonisms, generated by slavery and in some quarters intensified by the awful war which it provoked, is a labor of which the twentieth century will see only the beginning.

We can but wish that Berea College had seen its prophetic opportunity of holding with heroic determination the strategic point already made, standing by the banner of co-education, even though it be a forlorn hope, and though it be at a mighty loss in numbers, but a mighty increase in spiritual potency, triumphing in defeat, conquering, if need be, with empty class rooms, accepting the dictum of the Kentucky Legislature and leaving at its door the grewsome responsibilities.

We cannot prove it, but we will believe that such a step would in the long run have wrought more for the education of the mountain white man and have left the black man more free to develop his educational privileges along lines of his own choosing and initiative.

We certainly did not mean to impugn the motives of the trustees of Berea. Mr. Barton is quite right in what he says of our knowledge of the situation. Perhaps the preacher of the sermon in question would have been swept off his feet also, had he been on the board, by the subtle reactionary wave which strikes throughout the length and breadth of the land into the very heart of the old champions of freedom and the enemies of slavery. No more significant fact of this reaction could be adduced than the way the press of both parties has minimized the importance of the Supreme Court decision, neglecting entirely, so far as our observation goes, the text of Judge Harlan's minority decision. The fact that the money for the "Jim Crow" attachment to Berea College has come so freely and promptly may indicate the strength of this reactionary wave. It may be one way of buying immunity from the more heroic demands of conscience; it is following the lines of least resistance, yielding to the logic of the available, and not of the ideal. Perhaps it is better so, but, so far as sight is given, the present writer yields his first allegiance to the guiding stars that represent the far-off and at any given time the impossible ideal.

Some More Books

TRAVELS AND ADVENTURE.

The Grand Cañon has already been handsomely interpreted in book form, illuminated by photographs and the works of the pencil and the brush from the hands of Powell, Wharton-James and others; and now comes from the Putnam Press Frederick Dellenbaugh's narrative under the title of "A Cañon Voyage." Those acquainted with Powell's thrilling narrative will remember how that one-armed explorer was accompanied on his second journey by this photographer-artist, and have regretted not to find more of Mr. Dellenbaugh's work and experience reflected in Mr. Powell's pages. That deficiency is now made up in this handsome volume, than which it would be hard to find one more fitted to rouse the spirit and satisfy the heart of a boy, and we are sorry for the boy who gets so old as to be insensible to the charm of this story or the inspiration of the thrilling adventure through this most mysterious and magnificent of cañons.

"Ocean Life in the Old Sailing Ship Days, From Forecastle to Quarter Deck," by Captain John D. Whidden (Little, Brown & Co.), is another book that tells of real life by one who was there; another book for boys, and if a boy gets hold of it in the family, it is likely to go around the circle. Here is the story of one who was "an orphan at five, on shipboard at twelve, exposed to temptations in every port, subjected to the rough usages and strict discipline of the merchant marine of sixty years ago." It is the plain, simple testimony of one who saw the world from the decks of an old-fashioned sailing vessel, in fishing experiences from the Grand Banks to Calcutta, from Liverpool to Bahia, wherever that may be. The story is full of information as well as of life.

It would be a stretch of the term to bring in Arthur Christopher Benson's "At Large" under the head of Books of Travel and Adventure, and still, Mr. Benson, whose "Schoolmaster at Large" we noticed last week, writes so delightfully of men and things in this book that it reminds one of Lowell's "Fireside Travels." This bachelor writes of "Contentment," "Humor," "Travel," "Kelmscott" and "William Morris," and many other subjects, always delightfully and interestingly.

PEACE BOOKS.

"Internationalism" is the word of the century, and these two books anent The Hague movement have special claims. The first volume, "Texts of the Peace Conference at The Hague, 1899 and 1907" (Ginn & Co.), is published for the International School of Peace and contains the French texts of the papers presented at these two conferences, with English translations of the same, carefully prepared by James Brown Scott, technical delegate of the United States to the second conference, and Professor of International Law in the George Washington University. Secretary of State Elihu Root has written a prefatory note and the nearly four hundred pages of appendix contain much technical matter of great value to the student of the peace movement. The whole volume is handsomely printed and deserves a place on the shelves of both public and private libraries.

The second book, by William I. Hull, "The Two Hague Conferences and Their Contributions to International Law," published by the same house, is a more popular presentation of these two great conclaves, the full significance of which is to be appreciated and stated only in the twenty-first century. Mr. Hull is Professor of History at Swarthmore College, and was a member of the Journalists' Association of the two peace conferences at The Hague. The work of the 1899 and 1907 sessions are conveniently arranged side by side under such suggestive titles as "Origin," "Place of Meeting," "Program," "Armaments," "Warfare in the Air; On the Sea; On Land," "Arbitration," "Summary of Results," etc. This is one more valuable handbook of the Peace Library, published by this house.

COMPARATIVE RELIGIONS.

The interest in these books is not spiced with heresy as it was in the early '70's, when the Free Religious Association was organized in Boston, with such men as Emerson, Frothingham and Potter leading. It is not so acute as it was in the early '90's, when the great Parliament of Religions brought to Chicago tolerant and trust-worthy representatives of the non-Christian religions, revealing, to the surprise of all parties concerned, the profound verities held in common. But still the interest is a growing one, enlisting the increasing attention of scholars and revealing with ever increasing clearness, the truth that—

"Through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

"The Religion of the Veda, the Ancient Religion of India," by Prof. Maurice Bloomfield, of Johns Hopkins University, is the seventh and last volume in the admirable series entitled "American Lectures on the History of Religion," which lectures are arranged for by an inter-collegiate committee organized in 1892. The series thus far includes a work on Buddhism, by Rhys-Davids; "Primitive Religion," by Brinton; "The Religion of Israel to the Exile," by Card Budde; "After the Exile," by Dr. Cheyne; "Ancient Egyptians," by Dr. Steindorf; "Religion in Japan," by Dr. Geo. W. Knox, and this one which reaches from the Rig Veda to the Upanishads. Like its predecessors, this book aims to give the results of latest scholarship in plain terms, so that the unscholastic but intelligent reader can understand.

Dr. Jevons, of Durham University, England, offers us a more general study under the title of "An Introduction to the Study of Comparative Religions." This book is put forth under the auspices of "The Lamson Fund," entrusted to the Hartford Theological Semi-

nary. Charles M. Lamson, D. D., the founder of the fund, was president of the American Board of Commissioners for Foreign Missions. He showed himself imbued with the progressive spirit of the age when he provided for these lectures, which were to be given primarily for the benefit of students preparing for the missionary field. It took the Christian missionary a long time to discover that the first requisite of a successful missionary is to understand the thoughts and emotions of those to whom he would minister, to be able to measure them at their best as well as at their worst. The book is divided into ten chapters, including such topics as "Immortality," "Magic," "Fetichism," "Prayer," "Sacrifice," "Morality," and "Christianity."

"India, Its Life and Thought," by John P. Jones, D. D. (Macmillan), is a book from the hand of one of the intelligent missionaries mentioned above, who writes from thirty years' experience in the land of the Hindu, and discusses "India's Unrest," "Home of Many Faiths," and "Hindu Caste Systems" in its present form and complications. This is a sumptuous volume, handsomely printed, interestingly illustrated; one which may well be read as an introduction to the more scholarly books mentioned above.

It is quite obvious to one sitting at the editorial book table that the best books do not pay. The world is ever in need of the highest products of human thought, but it is not always ready to pay for the same as soon as the thought is delivered or matured. "The Ingersoll Lectureship" provides for the delivering once a year in Harvard College of a lecture on "The Immortality of Man" and the subsequent publication of the same, and these little thought-laden books have been coming since 1896, representing discussions of this problem by Dr. Gordon, Prof. Henry James, President Benjamin Ide Wheeler, Professors Royce, John Fiske, William Osler, Wilhelm Ostwald, and Rev. Samuel M. Crothers. The last one, just out, on "Buddhism and Immortality," is by William S. Bigelow (Houghton, Mifflin & Co.). Taken together, these little books constitute a rare library on the never exhausted theme.

GREAT LITTLE BOOKS.

"The Heavenly Life," by James Allen (R. F. Fenno & Co.); "The Wisdom of the Wise," by W. Cunningham, D. D. (Cambridge University Press, England), and "The Higher Sacrifice," by David Starr Jordan (American Unitarian Association), are little books cheaply bought, quickly read, but not easily forgotten.

Reviews

By Henry Preserved Smith.

BOOKS ON COMPARATIVE RELIGIONS.

AVESTA ESCHATOLOGY COMPARED WITH THE BOOKS OF DANIEL AND REVELATIONS. By Lawrence H. Mills, Professor of Zend Philology in Oxford. Chicago, the Open Court Publishing Company, 1908.

The relation between Persian theories concerning the future life and those of the Jews is now under discussion. The author of this little book has contributed a much more elaborate treatise on the subject in his "Zarathustra, Philo, the Achæmenids and Israel." He is, of course, an acknowledged authority in the field of Zend scholarship. Whether his conclusions are, therefore, sound in reference to Israel is a matter on which there may be two opinions. It may be taken as established that the Jews, both in the exile and after, were much influenced by Persian ideas. But as to the particular points of resemblance urged in this treatise we confess to some reserve. In the matter of the last judgment, for example, direct dependence of the Jewish writer on the Persian sources would make him adopt the striking conception of the bridge across which the souls are compelled to walk. This is, however, conspicuously absent from Daniel and the Revelation. Moreover, in Daniel the resurrection is not yet a general one, but only partial, as though the author were just beginning to admit the idea; this could not be his attitude if the fully developed doctrine of the Gathas were known to him. Some other points will occur to the reader, making him doubt the direct dependence which is now so generally affirmed. This being said, we yet welcome the discussion and assure the reader that he will find much to interest him.

BEL, THE CHRIST OF ANCIENT TIMES. By Hugo Radau. Chicago, the Open Court Publishing Company, 1908.

This is a Pan-Babylonian pamphlet of the most pronounced type, as is indicated by the title. Those who are already enamored of the theories of this school will welcome it. Others will find a good many points at which to raise queries. It would seem evident that to call Bel the Christ of ancient times one should find some points of resemblance between the ancient Babylonian god and the historic Jesus, or at least between Bel and the Christ of dogma. But there is not the slightest evidence that Bel was ever looked upon as a man, or that his worshippers believed in his incarnation. Nor is it anywhere asserted, even by the most convinced Babylonian, that Bel gave his life a ransom for the world. The title, therefore, is misleading. The scholarship of the author, however, is unquestioned, and is abundantly in evidence in the book before us. H. P. S.

JERUSALEM IN BIBLE TIMES, by Lewis Bayles Paton, Ph. D., D. D. Chicago, the University of Chicago Press ($1.00 postpaid.)

We have here an admirable compendium of our knowledge concerning the sacred city of Judaism, Christianity and Islam. The author has made good use of his opportunities as director of the American School of Research, and has examined the data of Josephus as well as the Biblical sources. We have here, therefore, in small compass and in admirable form, all that the Bible student needs to know about the ancient city. The work is illustrated by numerous cuts, some of them from photographs taken by the author, and by several sketch plans of the city. We can heartily recommend it.

BOOKS CONCERNING JESUS.

JESUS AND MODERN RELIGION, by Edwin A. Rumball.
LIFE AND MINISTRY OF JESUS, by Rudolph Otto, Lic. Th.
CHRISTIANITY OF TODAY SERIES, Chicago, Open Court Publishing Co., 1908.

These two little books, dealing in general with the same theme and appearing in the same series, challenge comparison. Their publisher evidently means both to present phases of Christianity as it exists today. The one presents the view of Christian origins which is common to a great body of university teachers and pastors in Germany, who are trained theologians as well as devout Christians. It is a view wrought out by the sincerest efforts of critical historic scholar-

ship, for which the older dogmatic construction has ceased to be a determining factor. It is the work of free minds which set themselves the task of neither defending nor contradicting what past doctrines affirm, but of knowing what is true.

The American book presents the reaction of a mind not yet arrived at this freedom, unconsciously concerned not primarily with the Jesus of history, but with the Jesus of dogmatic valuation as a subject of criticism. One questions not the results, but the method of treatment; not what is said, but how what is said is arrived at. Dogmatic depreciation is as easy, perhaps as common, as dogmatic appreciation, in dealing with great men. Let Jesus, or Paul, or Augustine, or Calvin, or Channing be understood, then let the free mind decide that their message is without permanent truth, their personal influence useless for our time, if it will. The truth thereby suffers no harm.

But were Abraham Lincoln, for example, or Augustine of Hippo, to receive a treatment precisely similar to that Mr. Rumball gives Jesus and his utterances, it would be at once clear how many facts may be recounted and yet the sum of them fail to have any bearing on truth.

This book should have had a more careful revision from the standpoint of correct usage in English grammar and syntax. Nearly every page has blemishes that such revision would have removed. "It would be foolish to deny that this method had *not* met with success" surely is the reverse of what the author meant, as seems true also of the curious phrase (page 55) about the being "who seems independent of all the human limitations that it was possible for him to possess without destroying his semblance of humanity." "No such civilization *like* the present," and "such a loving personality *like* Gypsy Smith," need correction, as do the phrases "ideal life to whom" and "that section who." Awkward, at the least, are these sentences: "For that, it can hardly be said, the time has yet arrived," and "critics have long been known to maintain a doubtful conception of the Fourth Gospel."

Such expressions, which occur with great frequency, are doubtless due in large part to haste of composition and lack of time for revision. But it is impossible to excuse the proof reading (?) which left in the text *newsaper, ferver, transfermed, asume, Mesiah, mesenger, Jananese, Christion, mediaevel, forgivenness* (these last three repeatedly), and more of the sort. And is Jakob Boehme or Behmen ever elsewhere called Behmé?

Mr. Rumball, born in England in 1881, and hitherto a Congregational minister, is at present the successor of William Channing Gannett in the pulpit of the First Unitarian church, of Rochester, N. Y.

Professor Otto's book springs from a totally different environment. Its author, *privat-dozent* in the theological faculty at Göttingen, presented the material originally in a series of lectures before a lay audience in Hanover. In 1902 it appeared in book form, and has reached a very large German public in its three editions. Professor Baumgarten, of Kiel, said of it, on its first appearance, "This work is distinguished by a complete openness of criticism and great simplicity of attitude. The sections dealing with Jesus' miracles, the resurrection, and Jesus' gospel of the Kingdom are models for the popularization of scientific research."

Mr. Whitby's English rendering, while not a model of graceful diction, reads smoothly and seems closely literal. On page 71 he falls into a proverbial pitfall with the phrase, "The new birth, than which no more pregnant a figure could be found." A curious note by the translation on page 21 seems to indicate that he has made the common mistake of confusing the doctrine of the Virgin Birth of Jesus with that of the Immaculate Conception of the Virgin Mary. But the presentation itself one reads with joy and quickening of spirit. Here is a man who really has a historic apprehension of Jesus, whose thinking is wholly free from dogmatic limitations, who, with no interest in making Jesus anything which he was not, yet is free to see clearly into the heart of what he was, and of his contribution to human weal.

Perhaps the section on the teaching of Jesus is even finer in its way than the biographical portion. We shall look long before we find a nobler and juster appreciation of the essence of what Jesus taught than we may read here, for example, on pages 69, 72, 80, 84. How satisfying is the following comment on the petty criticisms made by unimaginative minds on Jesus' demands: "If thy right hand offend thee, cut it off," and the like. "These demands are not at all fanatical, are not even 'ascetic' in the true sense of that word, but simply intelligible. They are demands that every idealism, every intelligent idealism, emphasizes and must emphasize. Wherever a man submits himself to his ideals, he does so entirely, soul and body, for they do not permit compromise at all; this must be so, or else they are no ideals."

May this excellent book have a wide reading, and so contribute to a juster and saner estimate of a supremely great man.

THE LIFE OF CHRIST, by Isaac Bronson Burgess. Chicago, the University of Chicago Press, 1908. $1.00, postpaid.

This book is a rewriting for younger students of the "Life of Christ," published in 1900 by Professors E. D. Burton and Shailer Mathews, and reviewed in UNITY for March 21, 1901. What was said of the earlier book remains true of this one. Both belong to the excellent series of Constructive Bible Studies which the University Press is issuing under the editorial care of Dr. Burton and Dr. Mathews, for the use of graded Sunday-schools. The gospel material is presented with a wealth of illustrative commentary, historical, geographical, and homiletical, including a series of most admirable illustrations. There is especial effort to relate the episodes to modern situations, and the works of recent poets, biographers and other writers are constantly drawn upon to paint the moral and make it real for the student's apprehension. With all this assistance he writes for himself, constructively, week by week, his own life of Jesus, embodying his conception of the relation of that life to his own environment and the needs of his time.

The method one can only commend. If our Sunday-schools are really to be *schools*, and their material of instruction the Bible history, we ought to take the matter seriously and adopt such a systematic and scientific method as is here pursued.

It ought to be added that this book, like the earlier one by Burton and Mathews, is written from the point of view of those who believe that the Fourth Gospel is a narrative of historic fact by an eye witness, that Jesus was born with no human father, that he literally performed the various marvels recorded of him, that his dead body revived and came from its tomb to associate again with his disciples, and that it is important to teach our children to believe these things. Sunday-schools whose leaders do not share these opin-

ions about the gospels and Jesus naturally can make no use of the book. But since such Sunday-schools are in the great minority, the book has a vast field of usefulness. The schools for which it is written can find nothing else so good.

CORRESPONDENCE

The Saloon in Politics.

In times past the more simple-minded of us believed that the ballot in the hands of the freeman might legitimately be used to right his wrongs, but our post-election discussion of the proper exercise of the elective franchise is sadly perplexing to the unsophisticated.

The republican papers—and the *Outlook*—rejoice in the fact that labor voted for Mr. Taft, not because the unions wished to aid in electing the republican candidate, but because they were great enough to advance the interests of the whole country and not those of a *class*. Now, a genial and intelligent saloon keeper of my acquaintance tells me that the liquor interests stood as a unit for Mr. Taft, thus not only maintaining the principle of "personal liberty" and showing their capacity for fine organization and concerted action, but also electing a man sure to conserve their interests. I am taking the brother's word in this matter. Perhaps he does not speak as one having authority, but if he is telling the truth, do you think we may expect these same republican papers—and the *Outlook*—to deal out a few smart slaps to the liquor men for doing so successfully the thing that Mr. Gompers attempted and failed to do? Perhaps not low aim, but failure is crime.

And finally, what is the republican attitude? Is it that the ballot may not legitimately be used to right the wrongs of a class? Or is it that labor has no wrongs to be righted? FRANCES GIBSON RICHARD.

Miami University, Oxford, Ohio, November 14, 1908.

Berea College.

EDITOR OF UNITY:

I have read with pain that portion of the sermon of my friend, Mr. Jones, relating to Berea College. I am sure that Mr. Jones in steering his rhetoric toward that tempting quotation from Browning has been swerved from that simple justice which, in general, he so loyally obeys. It has been known to the writer for some time that Mr. Jones did not approve of the action of the trustees of Berea, and Mr. Jones had a right to say so. But surely no one reading his article would obtain from it a fair estimate of the situation. If Mr. Jones must disapprove (and I am sorry that he thinks he must) at least let him tell his disapproval in terms that will present the matter fairly to his readers.

Who would suppose from Mr. Jones' sermon that the trustees of Berea College opposed the bill now known as the Separate School law, with might and main, using to the utmost every honorable method of preventing its passage, and after its passage contesting it all the way from the local courts to the Supreme court of the United States, spending thousands of dollars and alienating influential friends and men of money in a suit which it knew to be unpopular? Its trustees will stand at the day of judgment with clean hands from any complicity, active or passive, in the wicked law which compelled the separation of the races in that school.

Mr. Jones knows this, and would cheerfully admit it, and doubtless will say that he would have said all this if he had thought it material to the issue; that his unsparing condemnation is based simply on the fact that when Berea College had to choose which of two races it should educate in Berea itself, it chose to educate the white race instead of the colored in that place.

Perhaps if Mr. Jones had been a member of the board of trustees and had weighed all the facts, he would have voted to turn out the white students. Perhaps he would even take the extreme ground which his sermon appears to suggest, that Berea should desert entirely the mountain people for whom it was founded, and who, in this formative period, peculiarly need its help, punishing them for a sin in which they had no share. I doubt it. I incline to think if Mr. Jones had been a member of the board, had known the situation as well as the board has been compelled to learn it, and had shared their large responsibility, he would have done just what they did. Still, I no more know that he would have done this than he knows that he would not; neither of us can tell what he would have done had he known all the facts. But one thing he would not have done: he would not have preached the kind of sermon he did.

The trustees of Berea College, in raising this despised "adjustment fund" of $400,000 in a time of financial distress and of reaction against the negro, are doing what no law compels, nor any condition of their trust. They could very easily hand over the few thousands that are designated for negro education and wash their hands of the whole business, throwing the responsibility on the Kentucky legislature and the Supreme court. Nothing but a stern sense of duty compels them to undertake this gigantic task, fraught with innumerable difficulties. It is very easy for inconsiderate partisanship to shout, "Turn out the whites and educate the negroes," but the trustees are too honest and too fully aware of their responsibility to do this. No one has ever advised this who knew the facts, save a very few colored men whose motives were not always above suspicion, and a few misguided white men, some of whom wished the college ill in any possible way.

Berea cannot desert the mountain people, for whom it was founded. It will not desert the colored people. So long as it could, it educated both races under the same roof. Now that it can no longer do that, it steadfastly refuses the misguided advice of those who demand that it shall desert either race, and with a solemn sense of responsibility and better knowledge than any one outside of the magnitude of the burden, and with very little thought of the praise of men, it is planning to care for both races in accordance with the laws of the commonwealth in which it is located. It is well enough to invoke the shades of John G. Fee and his fellow founders. The trustees perhaps know better than any one else what these men probably would have done. John A. R. Rogers, Mr. Fee's co-worker from the beginning, and the founder of the school as Mr. Fee was of the church from which it sprang, lived until little more than a year ago, and was a member of the board during all the plans for the contesting of the law and the raising of the adjustment fund, and he believed that he represented the spirits of the noble dead in voting heartily for every one of the measures which Mr. Jones condemns.

WILLIAM E. BARTON,
A Trustee of Berea College.

Oak Park, Ills., November 23, 1908.

The Centennial of the Author of "America"

The present period is peculiarly a time of centenaries and bicentenaries and tercentenaries. November 15 was the bicentenary of the birth of William Pitt, the great earl of Chatham, the first English minister, somebody has said, who realized the meaning of the word "America"; it is to be hoped that Pittsfield and Pittsburg, whose names perpetuate his memory, fittingly observed the anniversary. December 9 will be the third centennial of the birth of Milton. Next year come the centennials of a remarkable group of illustrious men; probably no year in modern times witnessed the birth of so many great men as the year 1809. In our Old South lectures in Boston last summer, preparing the young people for the coming centennials, we took up Lincoln, Gladstone, Robert C. Winthrop, Oliver Wendell Holmes, Tennyson, Darwin and Mendelssohn, and this list of famous men born in 1809 might be greatly extended.

We have just been celebrating, in Boston and Newton particularly, the centennial of the birth of the author of "America." Dr. Smith was not a Milton or a Tennyson, but he was a true poet, an ardent patriot, and a noble soul, and his memory is dear to the hearts of the American people. It was well to observe gratefully, in the places which peculiarly loved him and which he loved, the centennial of his birth; and it is well that the record of the observance should be preserved and his great and varied service be again reviewed.

Samuel F. Smith was born in Boston, October 21, 1808. From 1842 until his death, November 16, 1895, his home was in Newton Center, he being for the first dozen years of that period pastor of the First Baptist church in Newton Center. He was always active and prominent as a citizen, and as late as 1880, when he was over seventy, he wrote the history of Newton. It was natural and fitting that his old home should be the center of the centennial celebrations. Special services in his honor were held in almost every Newton church on the Sunday before the anniversary. Early on the Sunday morning the chimes on various churches in the city played "America." At the morning service of the First Baptist church, the pastor, Rev. Maurice A. Levy, spoke on Dr. Smith's career. President Huntington, of Boston University, spoke on his service to the community, and Prof. Thomas spoke upon his service to the church. During the service a number of Dr. Smith's hymns were sung, and at a gathering of the church upon the evening of the birthday, October 21, several persons who had well known Dr. Smith spoke upon their recollections of him. The whole city celebrated the centennial day with fitting ceremonies. Flags were displayed on the public buildings, and memorial exercises were held in all the public schools. At daybreak "America" was again rung on the chimes of the city. In Newton Center the celebration was particularly impressive. After the exercises in the schools the children marched to the old homestead, where the descendants of Dr. Smith now live, and sang "America." They saluted the flag flying from the top of the old house, and then returned to the school.

But perhaps the most impressive single episode in this centennial celebration was in Boston, where also in many of the schools there were special exercises. Boston has peculiar reasons to honor the memory of Dr. Smith, because he was born in Boston—in old Sheafe street at the North end, directly under the chimes of the old North church—he was a Boston Latin-school boy, and a graduate of Harvard, and his famous national hymn was first sung in Boston, at Park Street church, on the Fourth of July, 1832, at a Sunday-school celebration, with Edward Everett Hale, then a boy of ten, whose home was near by, as one of the young people present.

At noon on the centennial day the hymn was played from the high belfry of Park Street church by a group of five young cornetists, thousands of people gathering on the Common and in the streets below, in the bright October air to listen. The slats of the belfry had been removed, and the cornets glistened in the sun as the strains rang out. Four times the young musicians played through the air, the number of verses in the hymn. The five cornetists were all students, four in the English high school, where they are now school trumpeters. The leader, a former trumpeter, was Samuel Levine, a sophomore in Harvard, who, as a North end newsboy, worked his way into the university. Said the Boston Herald the next day, in its account of the impressive scene:

"Above the din and rattle of traffic that clatters and rumbles along Tremont street at noon there rose yesterday the sound of music, shrill and clear. On the Common, along Tremont street, back into West street and Hamilton place, stood a crowd seven thousand strong—silent, bareheaded, looking upward. Above, in the belfry of Park Street church, stood a company of cornetists playing. And the air they played was "America." As the hands of the big clock pointed to 12 and the sounds of the last stroke died away, the shrill cornets rang out with the old familiar tune. As the last stroke of the hour was sounded a gray-haired old man reverently took off his hat, and in an instant every head was bare. Groups of children from the Wells and Bowdoin schools ceased their chatter. As verse followed verse, many eyes filled with tears, and after the last note died away there was a moment of stillness, and then the autos began to hum and the crowd began again the hurry of shopping business."

The impressive scene carried the thoughts of some of us back to another impressive scene. At midnight December 31, 1900, as the nineteenth century passed and the twentieth century entered, we had in Boston a solemn and beautiful observance which those who were present will never forget. Upon the balcony of the state house, facing the Common, two hundred men from the Handel and Haydn society and the Cecelia Club gathered, with four trumpeters, with Governor Crane and Dr. Hale and a few others. The trumpets sounded, the great assembly—there were 20,000 people—sang "Old Hundred," Dr. Hale read the 90th psalm in a voice heard plainly at the farthest limits of the silent crowd, the chorus sang the hymn which Samuel Sewell wrote for the observance in Boston of the dawn of the eighteenth century; then there was silence until the stroke of the midnight hour, when the Lord's Prayer was said by all the people, "America" was sung by all, and again the trumpets sounded and the great throng melted away. All was as reverent and religious as a church service. It was a beautiful moonlight night, as warm as April, and it was a memorable event.

It was in remembrance of that impressive midnight observance that the idea came to the writer—whose idea it chanced to be—of this observance at Park Street church of the centennial of the author of "America." But the suggestion was also prompted by the remembrance of a beautiful custom which we

found last year in old Rothenburg in Bavaria. We were in that wonderful mediæval city when, at just noon, our attention was attracted by the sound above us of trumpets playing the air of an old German choral; and we quickly saw that the players were on the battlemented tower of the ancient rathhaus. There were four or five of them, and four or five times they played the beautiful melody through; and as they played, the town was still and listened. It seemed like a prayer. We learned that two or three times a week this custom is observed, and the custom is an immemorial one. We at once said that it was a custom which ought to be transplanted to America; that we ought to have it in Boston, and that Park Street steeple, in its commanding situation above the Common, was, of all places, made for it. The centennial of the author of "America," our best loved national hymn, first sung in Park Street church itself, seemed the most auspicious occasion possible to inaugurate the custom. It was pleasing, indeed, that so many were interested on this centennial day, and that the simple service proved so impressive and beautiful. We need more such usages as this to give color to our too somber public life. I hope that there may be something appropriate played from the same belfry at sunset the night before Thanksgiving and again on Christmas eve. There should seldom or never be more than one hymn, played through several times, never anything in the least suggesting a concert; that would at once impair the idea. It is a custom which, observed rightly and reverently, I should like to see in more than one of our cities. In Boston, if it there become a custom, we shall think of its inauguration in connection with the centennial of the author of "America."

For a quarter of a century we have never closed one of our young people's meetings at the Old South meeting house in Boston without the singing of "America." A few years before his death Dr. Smith himself came to one of our celebrations—I think it was on Washington's birthday—and told the young people the story of the hymn, then impressively reading the verses to them before they sang. When I told him of the pleasure it would give us, young and old, to have a copy of the hymn in his own hand for preservation on our walls, he warmly promised it. He presently wrote it for us, in large lines, on a large sheet; and it is now one of the Old South's most precious treasures.

I think it is not generally known that there were five verses in "America" as it was first written, the third verse of the five being omitted by the author when he published the hymn. In 1890, when I was editing the New England Magazine, I published in the magazine an interesting article on "Our national songs," by Mary L. D. Ferris. In planning the illustrations for the article, I thought of the peculiar interest which would attach to a facsimile of the original draft of "America," and I went to see Dr. Smith about it at his home in Newton. He was most compliant, but said he had not for years seen the manuscript, which was in some bundle along with many other bundles in his boxes; yet he readily volunteered to join in the search, and after a long quest the precious paper was found and generously placed in my hands for reproduction. I do not think this original draft was ever reproduced elsewhere; it appears in the July (1890) number of the magazine, page 495. The verses were written on the margin of a printed blank relating to subscriptions to a certain book or newspaper, and this appears in the reproduction. It is interesting to note the differences, not many nor great, between the original draft and the revised version. The rejected verse was as follows:

> No more shall tyrants here
> With haughty steps appear,
> And soldier-bands;
> No more shall tyrants tread
> Above the patriot-dead;
> No more our blood be shed
> By alien hands.

Dr. Smith himself furnished a brief account of the writing of the hymn for incorporation in the article, and many will like to read this at this anniversary time:

"The hymn, 'My Country, 'Tis of Thee,' was written in February, 1832. As I was turning over the leaves of several books of music, chiefly music for children's schools, the words being in the German language, the music which I found later to be 'God Save the King,' impressed me very favorably. I noticed at a glance that the German words were patriotic. But without attempting to translate or imitate them, I was led in the impulse of the moment to write the hymn now styled 'America,' which was the work of a brief period of time at the close of a dismal winter afternoon. I did not design it for a national hymn, nor did I think it would gain such notoriety. I dropped the manuscript (which is still in my possession) into my portfolio, and thought no more of it for months. I had, however, once seen it after writing it, and given a copy of it to Lowell Mason, with the music from the German pamphlet, and, much to my surprise, on the succeeding Fourth of July he brought it out on occasion of a Sunday-school celebration in Park Street church, Boston."

"America" is undoubtedly and deservedly the most popular and best beloved of our national hymns, sung a hundred times as often as any other. The people can sing it, as, happily, I think, they cannot sing "The Star Spangled Banner"; and if its literary quality is not the highest, its sentiment is pure and noble, and every one is made better every time he sings it. Boston may well be proud and grateful that it was there started on its beneficent and inspiring mission. Park Street church may be doubly proud and grateful. The beautiful old church, in whose preservation we all in Boston today rejoice so deeply, was born almost exactly when the author of "America" was born, as the present Old South meeting house and George Washington started life almost together. Park Street church has had a great history. There Garrison made his first Boston speech against slavery; there Charles Sumner made his greatest speech against war; there the first American Sunday-school was organized, and there the work of foreign missions received its strongest early impulse. But in all the proud history there is nothing that endears old Park Street church so warmly to the great mass of the people of Boston and the country as the fact that it was the cradle of "America."

Probably no other hymn is sung in America half so much as this. Others, like "Nearer, My God to Thee," may be sung as much or more in churches, but "America" is sung not only in the churches, but in the schools and everywhere else. A recent dispatch from Cincinnati in one of the newspapers refers to a certain radical church in that city, whose minister's new hymn-book is said by his critics "to contain the name of God in only one hymn, and that the inevitable 'My Country, 'Tis of Thee.'" Whatever

is left out of hymn-books, for churches or schools, "America" goes in; it is "inevitable." It is almost inevitable to mention Dr. Smith simply as the author of "America." He was, it will be remembered, a member of Dr. Holmes' class at Harvard, the famous class of 1829, for whose reunions Dr. Holmes wrote so many poems; and in the 1859 poem, "The Boys," were these lines on Samuel Smith:

> And there's a nice younster of excellent pith—
> Fate tried to conceal him by naming him Smith;
> But he shouted a song for the brave and the free—
> Just read on his medal, "My country," "of thee!"

Dr. Holmes once wrote, "It would be one of the most agreeable reflections to me if I could feel that I left a few hymns worthy to be sung after me." Surely his "Lord of all being, throned afar," will be remembered and sung forever. Its literary character is much higher than that of "My Country, 'Tis of Thee." Yet it never has found and never will find its way to the popular heart like the latter; it is not, like that, "inevitable."

The author of anything so universally popular as "America" is, I say, apt to suffer by being popularly thought of only as the author of the one production. Many persons forget that the author of "America" was the author of even so popular a hymn as "The Morning Light is Breaking," which is probably sung at missionary meetings oftener than any other hymn. Dr. Smith himself told of hearing it sung in five or six different languages in Europe and Asia. He wrote thirty or forty hymns, all of them at one time more or less popular in certain circles; and such hymns as "Softly Fades the Twilight Ray," "Today the Savior Calls," "Sister, Thou Wast Mild and Lovely," and "Yes, My Native Land, I Love Thee," are still widely sung and warmly loved. Dr. Smith was a catholic at heart, and all sorts and conditions of religious people can sing his hymns. There are five of them in the Unitarian hymn-book. Mr. Noyes, in his new Pilgrim Hymnal, gives but two, "My Country, 'Tis of Thee" and "The Morning Light is Breaking." These are undoubtedly the two which will last; and it is interesting to note that these were both written at the same place and at about the same time, while Smith was a student at Andover, in 1832. He never afterward wrote any hymns so noteworthy or so good as these two, produced in the very morning of his life.

Many of Dr. Smith's hymns were first published in "The Psalmist," a Baptist collection which he and Rev. Baron Stow prepared together and published in Boston in 1843, and still one of the best of the Baptist hymn books. "America" was included in this collection, being "No. 1000" there. Some years before this, in fact just as he was writing "America," Dr. Smith had coöperated with Lowell Mason in the preparation of the "Juvenile Lyre," the first publication in this country devoted to music for children, most of the songs in which were his translations from the German. It was a good keynote. He was always the children's friend. They were children who first sang "America" at the old Sunday-school celebration at Park Street church in 1832, and thousands of school children sang it together on the late centennial day.

Dr. Smith was a scholar, an editor, a preacher, a voluminous writer. His place in the pulpit at Newton Center and elsewhere was eminent. He was a professor of modern languages and of Greek at Waterville College, now Colby University, before he settled in Newton in 1842. He wrote the history of Newton. He wrote books of travel and other books. These will be forgotten. But "America" will not be forgotten. Andrew Fletcher, of Saltoun, said that if he might make the songs of a people he cared not who made the laws. The laws and the patriotism of America will be made better and nobler so long as the dearest national song of America remains "My Country, 'Tis of Thee."

EDWIN D. MEAD.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

The Presidential Campaign Budget.

As per pledges of both the presidential candidates, the treasurers of the great political parties have published a detailed statement of contributions received for expenses during the last campaign. Assuming that these reports are reliable (and there seems no good reason for doubting the fact), the recent agitation has accomplished a great deal in the purification of national politics. No doubt Mr. Bryan should be credited with a large contribution to this result, since the Democratic platform made this pledge at his instigation. The Republican fund was very much larger than the Democratic and the report reveals some large contributions, but fortunately the election returns are so far beyond doubt or question that no one is justified in feeling that the result was secured by improper use of money. Had the vote of New York or Ohio been the decisive factor, and that by a close margin, there would have been opportunity for grave charges. However, the most serious question is whether a total of $1,655,000, which was the amount secured by the Republican Campaign Committee, is a necessary expenditure by one political party to secure the proper registry of the will of the people in this country. Democracy is a magnificent achievement and undoubtedly is worth all it costs, but how much of our campaign expenditure is utterly needless. The above amount was given by some 12,000 contributors and about one-sixth of it came from Chicago. The largest single gift was that of $110,000 from Charles P. Taft, of Cincinnati.

Progress in the Vice War.

For some reason the Police Department has developed unusual activity in the past week in an attack upon gamblers, both high and low. Just why detectives in full dress entered the Illinois Athletic Club and arrested some well-known financiers engaged in the innocent pastime of playing poker, when there are undoubtedly scores of small games being carried on within the knowledge of the police, does not appear, but manifestly this sort of action is well calculated to produce far-reaching results. Also the emphasis recently placed upon the responsibility and criminality of the widely-respected church man who rents his property for illegal and criminal purposes is producing good results. There are just enough members of church, and even boards of churches, like the notorious one in New York City, whose greed for gold overrules all conscientious scruples and principles of righteousness, to seriously tarnish the character of the church as a whole. The large majority of those who profess religion are loyal to their vows, but their reputation suffers at the hands of the despicable few, and the sooner these are pilloried in the court of public opinion the better for human society.

The New Relations with Japan.

According to press reports, both our own State Department and that of Japan admit that an agreement has been virtually consummated between the two powers (with which the various European governments are in hearty accord) that will undoubtedly preserve the integrity of China and the peace of the Pacific for many years to come. Just what forces have been at work to bring about this most desirable result will perhaps never be known, but it is being replied to those who bemoan the evil results of the recent cruise of our fleet and the impregnation of many smaller powers with the germ of "fleetitis," that the coming of such a squadron to Japan and the welcome of this naval demonstration by the government of the Mikado, ship for ship down the long line, availed to close the mouths of the jingoes in both Japan and this country as nothing else could have done. Certainly the only danger of war was from these same howlers of the Hobson type, and most of them have been answered by the only arguments they could understand. But whatever the cause, the prospects of international peace on the Pacific are indeed bright.

Russian Revolutionist in Chicago.

A Russian refugee by the name of Rudovitz is now on trial before United States Commissioner Foote, who was engaged in the Russian uprising of 1905 and has been followed to Chicago by Russian authorities who are seeking his extradition. Sunday afternoon a great mass meeting was held at the Seventh Regiment Armory, at which Ex-Mayor Dunne, Raymond Robins, and some others voiced an appeal to be sent to President Roosevelt, President-elect Taft and other government officials, protesting against allowing this man, or any similar political refugee, to be dragged back to a Russian court. In the face of the Kishineff massacre, it is confidently asserted that whatever the crime this man is guilty of, all was done in the cause of political freedom, and under such provocation as now rules in Russia, the rights of war must be recognized and this country sympathize with the self-sacrificing devotion of these patriots who struck for liberty. One of the witnesses for the defense was Longhin Garus, a member of the second Duma at St. Petersburg, but now a resident of Valparaiso, Ind. Mr. Garus was a national leader in the revolutionary movement and asserted that only such national uprising as resulted in the assassination of Grand Duke Sergius could avail anything under the conditions which then obtained. One of the witnesses, Martin Jurow, refused on Friday to betray the names of his fellow members on the Revolutionary Committee, replying to the insistent question that he could be dragged to the gallows, but the names of his friends could not be forced from his lips.

Mutiny at Nanking, China.

November 19 a mutiny broke out among the Chinese troops in Nanking, which has assumed considerable proportions and spread to other towns, so that British and American gunboats have been hurried to various ports of inland rivers. The native press charges the trouble to the opposition developed by the Christian missionaries, but this is positively denied in other quarters, where the cause is asserted to be purely local.

Lynch Law in Tennessee.

At Tiptonville, Tenn., November 24, three negroes were captured, brought before a drum-head court, "legally condemned" and instantly hanged on the limbs of overhanging trees. This was one of the villages shocked beyond measure by the night-rider outrages of neighboring towns recently, but it now holds a "daylight lynching" without hesitancy. It is true there were two or three men not forsaken of reason, who tried to prevent the lynching, and sent word to Governor Patterson, who promptly ordered a company of militia to proceed to the city. The mob was dominant, however, and would brook no control, and when the troops arrived they found only three dead bodies swinging in the wind. The crime of the negroes was resisting arrest, the killing of one deputy-sheriff and the probable fatal wounding of another.

Mine Horror in Pennsylvania.

The Pittsburg-Buffalo Coal Company's model mine at Marianne, Pa., was the scene of a gas-blast last Saturday, which, it is supposed, caused the death of 125 men. Since it is asserted that the owners had spared neither study nor expense to insure the comfort of the men and their families, this appalling disaster reveals the constant danger to which miners are subjected, and gives point to the claim that they are all too poorly paid for this hard and dangerous work; yet all the miners themselves suffer is probably insignificant compared with the years of privation and torture remaining for their widows and children. What provision is the government making for such cases?

Foreign Alliance of American Heiresses.

Newspapers have been filled with various reports of the coming marriage of the Duke of Abruzzi, who not long ago secured the international fame by his polar expedition, and Miss Elkins, the daughter of the millionaire senator of West Virginia. Latest reports, however, seem to be to the effect that Queen Margherita refused royal consent to anything but a left-handed marriage, and newspaper activity is said to have so incensed both sides that all negotiations are broken.

Meanwhile the French court is being enlivened with the revolting details of the lives of the former and present husbands of Anna Gould. Whatever the result of the controversy and whether Countess Anna seeks another divorce and remarries her former husband or not, it seems manifest that the pot has not only called the kettle black, but all hands are covered with the soot! The less said about such tragedies in what is mistakenly called high life, the better for all concerned.

Tag Day in Chicago.

Whatever may be said of the ethical principles involved in the tag day idea now sweeping over the country, it manifestly is true that scores and hundreds of dollars are thereby being secured for destitute children and the proper care of juvenile delinquents of all classes. Undoubtedly much better means might be taken for interesting people in this needed charity; certainly scores of people gave the dime or the dollar under protest and against inner desires. But it is to be hoped that the knowledge of the great good accomplished thereby may avail to convert such givers to the real privilege and joy of ministry.

The Scourge of Divorce.

The government has just published a compendium of statistics on marriage and divorce, covering the years 1887-1906. According to these statistics, it seems to be true that one marriage out of every twelve in the United States terminates in the divorce court; that divorce is two and one-half times as common in this country as it was forty years ago; that Illinois grants more divorces than any other state in the Union; that during the twenty-year period covered by the report, very nearly one million divorces were granted. What these facts must mean and what influence they must have on the future of this nation can hardly be estimated. Cardinal Gibbons, of Washington, rightly said on reading this report, "The revelations are nothing less than appalling; the extent of the divorce evil is so great as to strike at the very roots of our social system." Cardinal Gibbons demands stricter laws and the public ostracism of all divorcees.

New Emperor of China.

December 2 the infant Emperor, Pu-Ki, ascended the throne at Peking. On New Year's Day will begin the Hsun Hsuang Tung era. Recently both the late Emperor, Kuang Hsu, and the Empress Dowager passed away, leaving this greatest empire of the world, in size of territory and population, without an active head. There seems reason to hope that the new dynasty will be governed by leaders favorable to progressive ideas.

Establishes a New Automobile Record.

In a race at Savannah, Ga., November 26, an American automobile covered some four hundred miles at an average speed of 65.5 miles an hour. This record of some six hours at a rate of over a mile a minute reveals something of the progress made in the manufacture of a self-driven car, which, at the time of the World's Fair in 1893 was almost an unknown thing in this country. Undoubtedly there is good reason for the recent organization of the society of young ladies in Denver to administer "first aid to the injured" from automobile accidents, and there is as much of menace as profit in the recent development of autocars. None the less, the progress being made in such lines helps to show how much faster we are living today than was ever dreamed of a quarter or half century ago, and how much greater also is the necessity and the opportunity in ethical and moral realms. To "drive like Jehu" seems quite generally to throw moral restraint to the winds. C. A. O.

Extracts

Wisdom is only knowing what one ought to do next. Virtue is doing it. Virtue and enjoyment have never been far apart from each other. To know and to do is the basis of the highest service.—*From David Starr Jordan's "The Higher Sacrifice."*

"The achievements of the two conferences justify the belief that the world has entered upon an orderly process through which, step by step, in successive conferences, each taking the work of its predecessor as its point of departure, there may be continual progress toward making the practice of civilized nations conform to their peaceful professions."—*From Elihu Root in Hull's "The Two Hague Conferences."*

If a man would have peace, let him exercise the spirit of peace; if he would find love, let him dwell in the spirit of love; if he would escape suffering, let him cease to inflict it; if he would do noble things for humanity, let him cease to do ignoble things for himself."—*From Allen's "The Heavenly Life."*

I have often felt, myself, that the time has come to raise another figure to the hierarchy of Christian graces. Faith, Hope and Charity were sufficient in a more elementary and barbarous age; but, now that the world has broadened somewhat, I think an addition to the trio is demanded. A man may be faithful, hopeful and charitable, and yet leave much to be desired. He may be useful, no doubt, with that equipment, but he may also be both tiresome and even absurd. The fourth quality that I should like to see raised to the highest rank among Christian graces is the Grace of Humor.—*From Arthur Christopher Benson's "At Large."*

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

APPLIED CHRISTIANITY.—To those who believe in the Good as the one, supreme, all-conquering reality, it is a matter of no small significance that, though churches may wane and the number of candidates for the ministry may diminish, the phrases, "Practical Christianity," "Applied Christianity," "Christian science," "Christian socialism," etc., meet us at every turn with ever-increasing frequency. It is as if one could feel the throb of a world-wide longing for some fuller, better realization of the teachings of the Master, working itself out through a growing sense of the scope and significance of those teachings for the life and problems of today. Seeing thus how surely the Christ spirit lives and abides, one feels a glad assurance that, however old forms and organizations may fade, it is but to make way for some new flower and fruitage from that deathless seed-sowing long ago.

In *L'Avant-garde*, that deeply interesting socialist organ from southeastern France, I find this expression of one Frenchman's effort to bring in the better life. With an apology for the necessity of speaking of his personal affairs, Paut Passy explains that, by the settlement of his father's estate, he is about to come into the possession of a small fortune.

"With the views which I have professed for a number of years," he says, "I should be the greatest of hypocrites if I wanted to keep it for myself, and I have not for one moment thought of so keeping it. I hasten to add, however, that I reserve a part of it for the time being, in view of certain unforeseen necessities of me and mine. That is, perhaps, a duty under our miserable capitalist régime, where I may at any moment be deprived of my means of earning a living. But I shall have at disposal some fifty thousand francs."

Instead of scattering this sum, Mr. Passy wishes to invest the amount in land in some favorable locality, where land values are not too high, and the soil is capable of giving adequate support to a certain number of industrious families.

This piece of property found—in France, of course—the new proprietor would settle on it a group of comrades desirous of joining in the working out of the experiment. These shall be organized into a syndicate for the purpose of exploiting the property, and destined eventually to become its proprietors.

The land is to be divided into three parts. Of these, the first is to remain a common domain, comprising woodland and pasture and, perhaps, certain of the larger crops cultivated. The second will also be cultivated in common for a time, being divided gradually as need arises, while the third is to be immediately divided among the colonists pro rata—that is, according to the number of members in the family. These parcels of land are to become the property of the colonists under certain very simple conditions, the most important being actual residence thereon. They will be non-transferable, but may, of course, be rented for a limited time. On the birth of each child an addition shall be made to the family lot; if a colonist dies or withdraws from the colony his lot will revert to the company, sole owner of the whole estate.

The whole is to be administered under a system analogous to that of Fort-Mardyck, which is, in fact, nothing less than the old Mosaic law adapted to modern conditions. A portion of the total receipts of the corporation is to be set aside as a fund for the creation of more colonies similar to the parent one.

Mr. Passy gives as five reasons for his choice of this form of enterprise: 1. A desire to help some of his comrades in a permanent and effective manner; 2. A desire to transfer to the country some portion of the social struggle now too exclusively confined to the cities; 3. To prove by a concrete example that collective ownership, instead of being inimical to individual ownership, is the latter's best guarantee by assuring such possession to everyone; 4. To awaken the social conscience of Christians by showing them that the Bible contains all the elements of a *practical* social régime, radically opposed to the present capitalistic exploitation; 5. To prove to anti-religious socialists that it is a mistake for them to scorn the Bible, where thousands of years ago the solution was indicated toward which their laborious investigations are slowly tending.

"Do I need," he says, "to add that I do not dream of thus solving all at once the whole social question after the fashion of our old 'utopists.' I only hope to contribute my small part toward a speedy solution. I also hope to find imitators and co-workers, and, perhaps, who knows? We may eventually see a federation of communities that may play no small rôle in the social development of France.

M. E. H.

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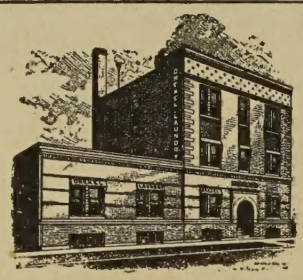

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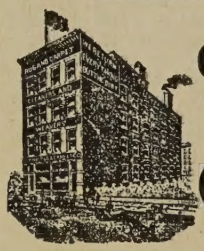

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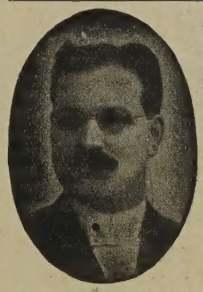

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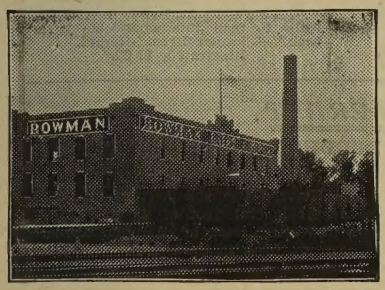

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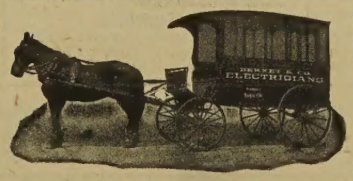

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